



THE
MUSEUM:
OR, THE
Literary and Historical
REGISTER.

NUMB. VII. *Saturday June 21.*

A LETTER from an old Clergyman, to a Gentleman who consulted him about going into Orders.

DEAR SIR,



IN your last you did me the Favour to inform me, that you are at length determined to fix upon a Profession; and that you think most probably of taking Orders: in which you beg my Opinion. You pay me a great Compliment, in consulting me upon such an Occasion; which I attribute to your knowing that I am the oldest (but you should have consider'd likewise, that I am the worst provided for) Clergyman, in all our Deanery.

I approve very much of your turning all your Studies one way; as you tell me you, at length, intend. A Man, who deals only in generals, is sure to be lost and run adrift; as a

Stream must be confined to proper Bounds, to be of any considerable Depth: But as to the particular Profession which you intend to pursue, you must pardon me if I can't so much applaud your Choice; and I shall give you, very honestly, my Reasons for it; tho' very probably you will imagine, that my Advice takes a Tincture from my own want of Success in it.

As to the Difficulties and Discouragements which may attend your Studies in the way you propose, I shall say nothing of them; but content myself with referring you to a very ingenious Piece, written several Years ago upon that Subject. All that I intend by this Letter, is to prevent your entertaining any great Hopes of getting much by a Profession, to which I know you would very honestly devote your Time and Studies. Alas, Sir, I fear you would be greatly disappointed, after all your Pains; for I can't think that you are a fit Person to expect to meet with much Preferment. I beg Pardon for an Expression, which at first Hearing may be apt to shock you; but you will forgive me, perhaps, when I give you my Reason for using it, which is no other than this; that I verily think you have too much Merit, to be likely to get any thing that is considerable that way.

I have always observed in you, (for I must tell you my Mind freely) much Industry, a great Reach of Mind and Capacity, a large Share of Learning and Knowledge, strict Honesty and Integrity; and the most earnest Application to fulfill the Duties of every Post you have hitherto engaged in, that I ever knew in any one. Now these great Qualities might be of very great Service both to the World, and to yourself, in any other Way; but I very much question whether they would not be so many Clogs and Hindrances in the way of your Advancement in this. I don't say this in the Spirit of Disappointment; for you will imagine that, at my Time of Life, all Thoughts of this kind are over; but 'tis my sincere Opinion, that as to the Point of Preferment or rising much in the Church, the Chance is very much against the Qualities I have just mentioned. This at least I am sure of, that a Clergyman has not the same Prospect of succeeding, as to the Temporal Advantages of his Profession, from a more than ordinary Application to the Duties of it, that Men of other Professions have in theirs.

Eminence of Character, and superior Abilities, will of themselves make way for Men in many other Instances. Let it only be a confessed Truth, that a Person is the ablest Lawyer, or Physician, in the Neighbourhood, the World will find such a one out; and he may trust People's Love of their Lives and their Estates, for his being applied to when wanted. The

Case

Case is very different with regard to a Clergyman, who will hardly be solicited to undertake the Care of Mens Souls, however well qualified he may be for the Business: whether it be that People think they know the Business of Salvation as much as the Parson himself does; or rather indeed, that they are pretty much unconcern'd about it. 'Tis a Consideration too, that deserves your Notice very well, that in the present Case, there is no Room for a second Choice, but you are obliged to determine all at once; and according to the old Maxim, *Deliberandum est diu, quod statuendum est semel*. Many a Man, after having made an Experiment of himself in Law or Physic unsuccessfully, hath made a very decent Retreat at last, and taken Sanctuary in the Church; but the Misery in this Case is, that there is no After-game to play: here, the Moment a Person hath put on the Habit, he is supposed to have taken his Party; is fairly list'd: and however little Countenance he may meet with, yet to engage afterwards in any thing secular, would be construed a kind of Desertion never to be forgiven.

After all, methinks I hear you replying; There are Men of Conscience and Honour, who will make it their Business to find out a worthy Man, and call him from the Shade he is obscured in; that the Bishops in particular have, many of them at least, numerous and large Preferments to dispose of, and are as it were so many natural Guardians of Merit ill provided for. But what will you say, if these should content themselves with praising Merit only, instead of rewarding and giving Protection to it; or should be so very guarded, as even to afford this slender Tribute but sparingly, for Fear of being press'd with some disagreeable Consequences from their Approbation? Tho' I live in the Country, I am told this sometimes happens; and then you know, tho' the Sun shines ever so strongly, yet if I obstinately shut my Eyes upon him, who shall convince me that 'tis Day?

But some Merit is so glaring, that it must necessarily be observed. Now this I the more readily allow you, because I hope, and from my Heart believe, that yours is of this sort; but however, give me leave to tell you what I have to observe under this Head.—'Tis a very common Charge brought against these good Fathers, that they do not sufficiently distinguish Merit; now if I may be allow'd to speak my Mind freely, 'tis quite a contrary Fault I have to find with them, viz. that they are apt to discern it much too soon, and find it out too easily. They are indeed so very penetrating this way, as sometimes to discover Worth where no one else ever perceived it. Now if a Patron can be so unaccountably piercing and

sharp-sighted, as to discover as much Merit in a Relation, whom surely, *cæteris paribus*, he may be allow'd to give the Preference to, as in myself; 'tis in its Consequences just the same Thing as if he really denied me Merit: since it puts me only upon a Level in *that*, from which alone I hoped for a Superiority. For my own Part, I do from my Heart believe it would be much better for the Church, if her Bishops were *worse* Men; I mean, if they had a good deal less of that Gospel Temper of *believing all Things, hoping and enduring all Things*, in favour of their Friends; and that it suffers a great deal more from such a violent Excess of Charity, than it would do even from their Want of it.

I remember a Thing which happen'd a few Years ago, and which may serve to illustrate this still more. A valuable Preferment was vacant, which some neighbouring Gentlemen wish'd extremely to procure for a very deserving Clergyman; and to get it, if possible, out of the Jaws of a meer Booby Relation of the Right Reverend the Patron of it, on which Side they apprehended a very terrible Opposition.—They agreed it to be best at first, to make no direct Application for it; but upon mentioning their Friend's Name as by Accident, the Words, "a most learned, pious, exemplary, worthy Man," were echo'd back from one to the other thro' the whole Company; 'till his Lordship, who began to see which way Things tended, resolved to profit by a politic Deafness, which had oftentimes been of no small Service to him. And after leaning towards the Center of the Company, as if to catch their Conversation, said; "Gentlemen, I find, by what I could pick up of your Discourse, you are talking of my Nephew H. he deserves indeed all the good Character you have been giving him; and I am extremely glad, that *W*— being now vacant, I have so good a Thing to bestow on him."

The Gentlemen were quite disconcerted, on finding their Thrust so unexpectedly parry'd; for indeed who can tell what to oppose to such an universal Charity for the Characters of even the most worthless, to such a sly Simplicity of Thinking well of every Body, in order to avoid a Necessity of distinguishing *any* Body!

But it must be confess'd, that this is not the Fault of one Set of Men only: for most private Gentlemen, now-adays, have either Relations or People about them, to be quarter'd upon their Churches, in which they very literally observe that Rule of the Apostle; *If any provide not for those of his own Household, he hath denied the Faith, and is worse than an Infidel*. Now if the Rule of Contraries will hold good here, I believe

lieve we may venture to affirm, that five Parts in six of Patrons at least, have kept the Faith in this respect; and are as sound Believers as any in *England*.

After all, you have known it oftentimes given as Advice to People who are in Favour with great Men, to get into Orders, as the easiest way of being provided for; now this is so far true, that a great Person who will really do you Service, may choose very likely to do it by the Channel of the Church, it being oftentimes as cheap a Way as any; and if you have any certain, substantial Views of this sort, in God's Name pursue them. What I am chiefly contending for is this, that a Man's personal good Qualifications will, in this way, be very rarely of much Service to him.—I think I can answer for it, (for tho' I have observed it before in the Course of this Letter, I cannot help repeating it) that you are sober, diligent, and of indefatigable Application to the Duties of your Station; now is it not a great deal of Pity, that you should engage in a way of Life wherein these valuable Qualities will stand for nothing in the Account, but will be thrown in with as little Stress laid upon them, as upon an House in the Purchase of an Estate? I am apt to believe sincerely, that (I won't say the Merit of giving an useful Vote, for that you'll say is inestimable, but) the less momentous Endowments of sitting an Horse well, or of breaking a Spaniel, have preferred more than the greatest Eminence in the Profession ever did.

After all, I expect to hear you say, that Losers may be allowed to rail; and I question very much, whether any thing that I can say will deter you from the Party, which you seem to have chosen already (for I believe I should hardly have taken another Person's Word in this Case myself, about six and fifty Years ago, when first I got my little Vicarage, and met with some Countenance from a Gentleman who dropt me soon after; and indeed I little dreamt but that I should make some larger Shoots in the Course of my Life.) But all I have to add is, that if you are resolutely determined to the way of Life you are fond of (for very few People ask Advice till they are so) I wish you all the Success in the World in it; and shall be extremely glad hereafter, to alter my Opinion concerning the little Countenance that is shewn to Merit in the Church, if I may be so happy as to hear that a proper Regard is ever had to yours. I am,

Dear SIR, &c.

ALET.

*A LETTER to a very Good-natur'd Lady, that
is married to a very Ill-natur'd Man.*

I Have now and then observ'd, my dearest Cousin, (through all your Care and Endeavours to conceal it,) that there are some few Ruffings that happen between you and your Husband; and which, I fear, must make some Moments pass with more Uneasiness to you, than a Woman of so much Goodness deserves. The Friendship that has subsisted so long between our Families, and the extream Friendship I have for you; makes this give me more Pain, than it may perhaps give even to yourself: for I know the Steadiness of your Mind, and the Prudence you have in alleviating every thing that wou'd disturb a less settled Temper; and make some Wives fly out into Violences, that wou'd render them ridiculous as well as wretched. But as an indifferent Stander-by may see more than the best Gamester, when engag'd deep in a difficult Party, I shall venture to give you some of my Sentiments; in hopes that they may still more awaken your own, or at least be improv'd by your Reflections upon them.

'Twere to be wish'd that all married People wou'd lay this down for their first and great Principle; That they can never be happy in themselves, unless they are well with their Consort. The contrary Notion is like the odd Whim of that Man in the Play, who talks "of cutting himself in two, and going "to fustycuffs with himself." Their Connexions, Views, and Interests, are naturally so united, that the one cannot be happy if the other is miserable; and it really looks as preposterous to see them disagreeing, as the double Person who was brought from *Germany*, and shew'd about here for a Sight, some Years ago. In so strict an Union, if you are not well with one another, what can you do to avoid being miserable? You must either be perpetually hunting after Reasons to flee from your own House; or else you must sit jarring together, like a Couple of bad Instruments that are almost always out of Tune.

The most necessary Thing then for a married Woman, to make herself happy, is to endeavour to please her Consort: and one Comfort is, that the very endeavouring to please, goes a great Way towards obtaining its End. Complacency as naturally begets Kindness, as a disobliging Way does Aversion. There is a Sort of innocent, or rather honest Witchery (for Witchcraft is too hard a Word for it,) in Good-nature; and an evident Desire of obliging, (diffus'd over such
a Face

a Face as yours is,) must I think be irresistible, even to a Husband.

'Tis not enough to avoid doing or saying any thing, that you know wou'd be disagreeable to your Husband; but one shou'd be apt to say and do every thing that is likely to be agreeable to him. A Woman that thoroughly considers this, and puts it honestly in Practice, can scarce ever fail of making both her Husband and herself happy.

One considerable Help and Advantage that you have towards this, is the being so thoroughly acquainted with one another's Tempers and Inclinations. There is a good deal of Opportunity for this, (if your Match was not huddled up with that Haste that some People are in, for settling the most important Step in their whole Lives,) during the Time of Courtship; and usually much more after. These two Lights are so very different, that between them you may see into the whole Character of a Man: how far he is apt to submit, and how far to domineer. With a proper Observation, you may come in Time to discover every little Bent of his Temper; and to open all the more hidden Folds of his Heart. Now when one is well aware of every thing that may displease, it is easy to avoid it; and when one knows what is pleasing, scarce any thing can be wanting but the Will to please.

I wou'd particularly desire you to look on no one thing that may displease, as a Trifle. However unimportant the Thing may be in itself, the displeasing and disagreeing is a serious Evil; and married People disagree ten Times oftener about Trifles, than about Things of Weight. Let either Husbands or Wives recollect a little, and I fear they will find what I say to be truer, than they might at first imagine it to have been.

The best Way for a married Woman to carry her Points often, is to yield sometimes. Yielding in a married Woman, is as useful as Fleeing is to an unmarried one; for both of these Methods most naturally obtain what they seem to avoid. And if a Woman has any Vanity, (as every human Creature must have more or less of it in their Composition,) I think that Passion might be gratify'd this Way, as well as any other; for to get the Better of one's self, is at least as glorious as to get the better of any other Person whatever: and you wou'd beside have the inward Satisfaction of considering, that in all such Cases you do not yield out of Cowardice, but Prudence; and that you enjoy'd the Superiority of knowing what you ought to do, much better than the obstinate Man who

who seems outwardly to have carried his Point, where you have really carried yours.

I do not mean by this, to set you on a Life all of Artifice and Diffimulation. I rather think that such Methods as these, and such a Scheme of pleasing, wou'd in Time grow pleasing too to yourself; and that it wou'd be the most apt of any, either to introduce, or encrease a real mutual Love and Goodwill between you and your Husband.—But how, my dear Cousin, have I thus forgot myself, for a Page or two together! and while I am writing to you, have really wrote a Letter for the World. For you, I dare say, have no Occasion for my Rules; and have thought over every thing that I have said, and that in a much better Manner than I have said it; long before I set my Pen to my Paper. You will however forgive me, who wishes you as well as he does himself: and who wou'd most extremely rejoice to see that Serenity of Mind which all the World thinks to be in you, and all those Virtues and Excellences which I know to be in you, unruffled by any Disturbances, and clear'd even from every little Cloud that may hang over them. I need not now tell you how much, and how truly I am,

Your affectionate Kinsman,
and humble Servant.

The PLEBEIAN POLITICIANS.

— — — — — *aliena negotia centum*

Per caput & circa salient latus. --- HOR. Lib. 2. Sat. 6.

A Late ingenious Author very justly observes, that the Vein of Humour which runs thro' the common People of *England* is owing to their Liberty, and I believe the same Reasons may be given for our Island's being become one whole School of Politicians; but nevertheless this epidemic Distemper of listening after News, which has seiz'd my good Countrymen, may in some measure be attributed to Custom or Self-interest, for we see it abound in some Societies more than others, particularly among Taylors, who have been of late Years observ'd to put on very melancholy Countenances before or after any considerable Engagement. Perhaps SHAKESPEARE had taken Notice of this when he describ'd in his *King John*, two mechanick News-mongers in the following Attitudes.

“ I saw

" I saw a Smith stand with his Hammer, thus,
 " The whilst his Iron did on th' Anvil cool,
 " With open Mouth swallowing a Taylor's News,
 " Who with his Shears and Measure in his Hand,
 " Standing on Slippers, which his nimble Haste
 " Had falsely thrust upon contrary Feet,
 " Told of a many Thousand warlike *French*, &c.

This is an admirable Picture of the heroic Disposition of our common People in general, who very generously neglect their own Business to take Care of the Welfare of all *Europe*. But perhaps this poor Taylor here mention'd, might have had many unpaid-for Suits in his Majesty's Army; and in that Case indeed, he could not be too solicitous for the Safety of so many fine Gentlemen, all of his own making; who probably wou'd have perish'd in the Defence of their Country, if any Battle had happen'd.—But there are many other *unwash'd Artificers*, as the Poet afterwards calls 'em, who have no Reason of this Sort for their great Assiduity, yet make themselves the Arbitrators of Empire, rout Armies, kill Kings, and set up others in their Room, with as much *imaginary Authority*, as if the Potentates of the Earth were plac'd in two Scales, and they had the equal Distribution of their Power.—I lately overheard a very ingenious Dialogue between a Barber strongly attach'd to the Protestant Interest, and a Jacobite Cobler; honest *Cutbeard*, who assum'd a wise Superiority over his Brother, that work'd in the Stall under his Shop, told *Crispin* with a serious Face, after having discanted on the fatal Effects of Popery to no Purpose, that the Pope was a profess'd Enemy to all of his Profession; and that he never wore any Shoes, was evident from the Circumstance of constantly keeping *his Toe naked* to be kiss'd by those that were presented to him. The political Cobler immediately chang'd Colour at these Words, and tucking his Strap under his Heel again, swore he never would have any thing more to say to the old Rogue, or any of his Adherents. I could not help smiling at the Barber's Device, in bringing the Argument so closely *ad Hominem*, which immediately made a Profelyte of his subterraneous Antagonist, when all the Arguments he had pick'd up during several Months shaving had fail'd.—How many Clubs, how many Societies are there in this great Metropolis, instituted and supported for no other End, than carrying on Intelligence of what they are doing in this or that Court? how many worthy Citizens are conti-

nually panting for the Success of so remote a Prince as the *Schah Nadir*? A Haberdasher of small Wares, with whom I lodg'd, a Man of unquenchable Thirst for this Kind of Knowledge, us'd to regret that Bishop WILKINS's Scheme for flying did not succeed, because we might have had thereby frequent Advices from the Moon and the rest of the Planets.

' Lord, Lord, said he, what Joy could I have in reading in
' a Superlunar Gazette, a Paragraph of this Kind! *Mercury,*
' *July the 28th: By the last Wing from MARS we learn, that*
' *they were in universal Commotion throughout that Planet.*
' *The same Vole flew by VENUS, and found the Inhabitants*
' *there raising fresh Recruits: The Weather is so hot in*
' *these Parts, that we are oblig'd to stay at home all the Day-*
' *time, &c.'* Many of these aerial Conceits he entertain'd me with, and among the rest shew'd me a Scheme of his own planning, which he said the Ministry had invidiously rejected, of dividing the Highlands of SCOTLAND from the rest of GREAT BRITAIN with *Beggars-Inkle*, so that we never should be in Danger of any Incurfions from those Parts.—Politicians of this Kind abound in every Corner of the Kingdom, particularly large Market Towns. I was, not long since, at a Place very remarkable for Speculation in Civil and Military Affairs; which for the Variety and Number of Professors in it, ought to be look'd upon as the grand *British* Academy of Politicks. Every Man in the Borough, from the fat Alderman down to the lean Pedlar, had a particular System of his own; and nothing was more common than to hear in every Street, very learned Disputes on the encreasing Power of *France*. The only Thing I found they were unanimous in, was to pull down the grand Monarch whether he would or no. But I remark'd that in all their Controversies, they us'd to pay a particular Regard to the Decision of an Apothecary, who generally presided in these Assemblies; his Authority was as sacred almost as Truth itself, and whatever he denounc'd, they tacitly agreed to. The general Rostrum for these Orators and Disputants is the Counter of his Shop, where I have seen him stand like a second *Brutus*, with his Pestle in his Hand, invoking the departed Spirits of all *British* Heroes to assist in the Defence of his Country. This Apothecary, it seems, had liv'd in the Town from his Childhood, and had spent all his Time since the Years of Maturity, in walking between the Post-house and his own Shop. He had little Business, and desir'd less, declaring often that the Kingdom had sometimes been in Danger for want of his Assistance, whilst he had been serving a Penyworth of Diaculum. He

was

was a Man of natural good Sense, good Nature, and some Humour ; and as he had the Communicative as well as the Inquisitive Spirit, every one who had a Letter of News thought it his indispensable Duty to carry it to the Doctor, as they call'd him, and consult him before it was read to any body else. By this Means he became at length the publick Receptacle of all News foreign and domestick, and resembled the general Post-office, that receives and sends out all the Transactions of EUROPE. The Doctor was a zealous Defender of the Church, and whatever happen'd to promote the *old Lady's* Interest, as he term'd it, he never fail'd to spread abroad with uncommon Chearfulness. This Spirit was not only kept up in his private Harangues, but transferr'd even into his private Potations : He never frequented any publick House that was not kept by one who had serv'd in a Parish Office ; nay, he carried the Conceit so high, that he took particular Notice of the Signs too ; and the only Quarrel he ever had in his Life was with a little Bookseller, for leaving the *Mitre* for the Sake of a better Tap at the *Saracen's* Head.— I lately heard from an ingenious Traveller, that it is a now a Custom at DAMASCUS for every Master of a Coffee-house to pay a Person by the Day to entertain his Guests with Stories in the *Asiatic* Manner : I don't think it would be amiss here in *England* to hire one who is possess'd of the abovemention'd Doctor's Talents, to harangue at *Tom's* or *Will's*, or any other polite Place of Resort for so much an Hour, where it should be previously agreed, that no pert *Templer*, new benefic'd Divine, or Boy Senator should interrupt him. By this Means the fine Gentlemen, who are above taking Pains to become acquainted with the History or present State of their own Country, might in a very short Time, without any Manner of Fatigue, grow *as wise over their Coffee* as the most profound Volunteer Statesman mechanic, or mechanic Statesman among 'em.

PHILARETES.

The Character of a certain Lady.

Veniunt a dote sagittæ.

YOUR Friend that used to dangle from Fair to Fair, and find a Mistress, if not a Dozen, in every Place, is now grown constant, and solely attach'd to one. The Lady, I believe, you have never heard much of ; I am sure you are ut-

terly unacquainted with her: nor indeed do I believe you will feel any great Attachment to her, even from the Description that I, who am her Lover, shall give you. Not to mince the Matter, she is very old: the exact Number of Years I cannot tell, nor can she herself; for the Register of her Age was unfortunately burnt with many other Curiosities, which may prove a Torture to future Antiquarians. As to her Person, at a Distance her Face is somewhat venerable; but 'tis, upon a nearer View, severe even to Cräbbedness. She squints abominably; and pretends to be near-sighted almost to Blindness: but her Servants say, when she has a mind to spy Faults, she has no need of Spectacles. Deaf she is to those who have waited Years for the Promises of her Favour, when they complain of their Disappointment; but upon the least Sound of Breath that seems to tend to her Advantage, every Place becomes a Whispering-gallery to her. As to her Sense of Feeling, some pretend to prognosticate her approaching End from it; for whatever she lays her Hands on, she grasps it so tight, there is no breaking her Hold. But her Appetite and Digestion contradict those Dreamers; for she swallows with Greediness what is set before her, and is ever gaping for more. As to her Temper, she is not of the most pleasing Disposition; for even those that have receiv'd Favours from her, have gone out of her House grumbling; and complain'd, that before their Request was granted, they had lost more than they got by her. In her Youth, she had laid in some Foundation of Learning and Languages; but as she never went to the Bottom of any, but fled from Science to Science, and from Tongue to Tongue, No-body ever possess'd so patchwork'd a Knowledge, nor utter'd it in so barbarous a Jargon. As to Opinion, no Woman ever came up to her for Obstinacy; for tho' you should draw your Arguments from the Depth of Reason, and back them with the Opinions of the greatest Philosophers and Logicians, she would confute you with something her Great Grandmother said to one of her Gossips. Some of her old Servants, who introduced me to her, complained that they were *sans* Teeth, *sans* Eyes, *sans* Taste, *sans* every Thing, and eat up with Gout and Stone, before she would allow them even a mean Subsistence; but that now, like *Midas*, Thanks to her Bounty, every Thing they touch'd turn'd to Gold, which however from the many Distempers in Mind and Body acquired in her Service, they are as unable as the same *Midas*, to enjoy. *

* The Name of this Lady will be inserted in the Index to this Volume.

To the Keeper of the MUSEUM.

S I R,

THE following Epistle being *equally Polite, Modest, and Elegant*, very well merits the Attention of all Lovers of *Liberty and good Breeding*, and a *true Taste of Writing*. As the Translations in the public Papers have, I think, missed of the true Spirit of the Original; in order that all may be judges of the Merit of this Extraordinary Piece, I enclose two new Translations of it, which beg a Place in your *Museum*. The first I have designedly kept as near to the Original as the Difference of the two Languages would permit. In the second I have indulged a greater Freedom, and by that Means, I think, the *true Sense and Spirit of it* is more perfectly conveyed to the Reader in that latter Attempt.

I am, Sir, yours, &c.

A Letter from a French Secretary, to a Dutch Minister, literally translated in Prose, and fairly represented in Doggrel.

S I R,

THE King has commanded me to write to your Excellency on the Subject of the Situation in which Prince Edward and his Party find themselves since the *Advantage* which the Troops of the King of England gained over them on the 27th past. All Europe knows the Ties of Kindred which subsist between the King and Prince Edward: And besides that young Prince unites in himself all the Qualifications which ought to interest in his Favour those Powers, who esteem and cherish *Valour and Courage*; and the King of England is too just and impartial a Judge of *true Merit*, not to respect it, *even when it is found in his Enemy*. The Character also of the *Britannick Nation* cannot but inspire every *Englishman* with Admiration for a *Countryman of theirs*, so distinguished by his Talents and his heroic Virtues.

All these Reasons, Sir, should *naturally* ensure the Fate of Prince Edward; and it may be expected, at the same Time, from the Moderation and Clemency of the King of England, that he will not permit the utmost Severity to be exercised on those Persons, (of whatever Condition or Sex they be) who, in these Circumstances of Trouble and Confusion, have followed those *Standards* which lately fell before the *English Arms* commanded by the Duke of Cumberland.

However, Sir, as in the first Motions of a Revolution, Resentment and Revenge are sometimes carried to such excess,

as

as in more peaceable Circumstances would not take Place ; the King thinks he ought, on this Account, to prevent (as much as in him lies) the dangerous Effects of every too severe Resolution which his *Britannick* Majesty may take.

It is with this *so just and so decent View*, that the King has commanded me, Sir, to demand of your Excellency, that you would write to the *English* Ministry, and represent to it, with all possible force and † *Unction*, the Inconveniencies which will infallibly result from every violent Enterprize against Prince *Edward*.

The *Law of Nations*, and the particular Interest which his Majesty takes in this Prince, are Motives which will *probably* make an Impression on the Court of *London* : And his Majesty hopes he shall find none but *noble and magnanimous* Proceedings from the King of *England* and the *English* Nation : And that *all those who, in this last Instance, have attached themselves to the House of Stuart*, will have nothing to do but to Praise the Generosity and Clemency of his *Britannick* Majesty.

But if, contrary to all Hopes, any Attempt be made on the Liberty of Prince *Edward*, or the Lives of his Friends and Partisans, it is easy to foresee what a Spirit of Animosity and Fury may be the fatal Consequence of such Rigour ; and how many innocent Persons on each side, may, for the Remainder of this War, *fall the sad Victims of a Violence* which can only serve to sharpen and irritate the Malady, and assuredly cannot at all *Edify Europe*.

Nobody *more properly than you*, Sir, can give their due Weight to all these Reasons : Your Equity and your Love of Peace will suggest to you, on this Occasion, what is best to be said on so interesting a Subject.

Your Excellency will of yourself perceive that there is not a Moment's Time to be lost, in writing to the Ministers of the King of *England*, and I hope you will be so kind as to communicate to me the Answer you shall receive on their Part ; that I may give an Account thereof to the King, who, in Consequence, will take such Resolutions as his Majesty shall judge proper for his Glory, and the Dignity of his Crown. He sincerely desires that the King of *England* may give him nothing to follow but Examples of *Humanity, Sweetness, and Greatness of Soul*.

I am, Sir, &c. D' A——n.

* The *French* Term *Unction*, has chiefly been used among Divines. A Preacher who moves the Passions strongly, is said (among those Mystics) to preach with *Unction* : Just as our *Methodists* say a Man preaches or prays with *Power*.

SIR,

S I R,

BY my Monarch's Command I have ta'en Pen and Ink,
 To give you to know what we both of us think
 Of the Pickle in which is Prince *Ned*, *alias Charly*,
 Since the *Drubbing*, Duke *Will* lately gave him so fairly.
 All *Europe* well knows of the Kindred and Kindness
 That subsist 'twixt our Monarch, and *P. Edward's* Highness :
 Besides that the Prince, (Oh ! the precious young Elf !)
 All those Qualities rare does unite in himself,
 Which so wond'rously take with all Princes in our Age,
 Who love Courage and Valour, and—*Valour and Courage*,
 And *K. G.* being himself a just Judge, needs must own him
 A Prince of *vast Merit*, *who hopes to dethrone him*.
 The Character too of the Nation *Britannic*,
 (Now their Spirits are up, and they're out of their Panic)
 Is such, that each *Englishman* must set a Value on
 This their Countryman *Scot*—*who was born an Italian*.

These *so natural* Reasons must needs, without doubt,
 Secure the Prince *Edward*, and his whole Rabble Rout,
 And the *Clement K. G.* must forgive all the Ninnies,
 (Not only the *Jockeys*, but also the *Jennys*)
 Who from *Cumberland's* Valour did fairly run off, in
 Th' Adventure of *Standard with Crown and with Coffin*.
 And since, after all their Confusion and Pother,
 They have mis'd of the one, he'll e'en let 'em mis t'other

Our Master howe'er (if he can) thinks it proper
 To prevent all the dangerous Effects of the Rope here ;
 'Cause he often, *fully wisely*, has made Observation,
 That in Times when Rebellion's on foot in a Nation,

The

256 *The MUSEUM: Or the*

The Government's much more inclin'd to apply it,
Than when Matters go forward in Peace and in Quiet.

'Tis with this View alone—(Oh! *how just, and how decent!*)
This Letter, dear Sir, is by Order to thee sent,
To command thee to write to the Duke of N——,
And send him a Copy of this in the Parcel.
And be sure that you labour and drudge in this Function,
Till you *sweat* like a Bull—then inform him *with Undeign*,
That from Shoulders so princely to take off the Head, wou'd
Prove a great Inconvenience, be sure, to P. Edward.
K. G. can't but know, that the great *Law of Nations*
Allows of *Rebellions*, if we call 'em *Invasions*;
And our Monarch's Attachment to th' House of the *Stuarts*
Is a Motive *most likely* to influence the true Hearts
Of magnanimous *George*, and of each noble *Briton*,
These *Rebels* not to hang or behead, but have Pity on.
Thus, their Pardons obtain'd, they'll have nought — *that*
they'll tell ye on,

But his Praises, from henceforth—till another *Rebellion*;
But if, contrary to all this well-grounded Assurance,
Our peerless Prince *Edward* should get in vile Durance;
Or Attempts should be made on the Heads of his Party,
B-l-m-r-no, L-v-t, K-l-m-rn-ck, Cr-m-rty,
It then will appear, with what Rage and what Fury
Grand Monarques can hang up Folks *without Judge or Jury*.
While Rack, and while Gibbet, while old Rope, and new
Rope,

A full evil Example shall set to all *Europe*.
For we own, *spite of Popery*, on this sad Occasion,
Persecution tends not unto Edification.

To give proper Force to this *new sort* of Reason,
For pard'ning of Traytors, and praising of Treason,

Yours

Your Excellence best can tell how: for no such Man
To do Work like this, as a frenchify'd Dutchman.

There's no Time to be lost — make what Haste then you
can, Sir,

And send me with Speed what they give you for Answer,
That the King may such Measures pursue when he knows,
As for the Honour of France he shall judge *a-propos*.
He sincerely desires from the King of Great-Britain
An Example (*and truly he much wants a fit one*)
Of Humanity, Sweetness, and Greatness of Soul,
Good Subjects to cherish, and Traytors controul.

N.B. *The Author of the foregoing poetical Version had some Thoughts of paying the same Respect to Mr. Van Hove's Letter to his Grace the D. of N. but upon a nearer Inspection found it impossible to do Justice to his Excellency's Sentiments, without adhering literally to his Excellency's Manner of delivering them; and without running the Hazard also of burlesquing Religion and Charity.*

L I F E troublesome, because we know not how to use it.

An HORATIAN Epistle.

WHAT, Sir! — a Month and not one Line afford?

'Tis well: — How finely some Folks keep their Word!

I own my promise. — But to steal an Hour,

'Midst all this Hurry — 'tis not in my Pow'r.

Where Life each Day does one fix'd Order keep,

Successive Journies, Weariness and Sleep.

Or if our Scheme some Interval allows,

Some Hours design'd for Thought and for Repose;

Soon as the scatter'd Images begin

In the Mind to rally — Company breaks in:

Reason, adieu, there's no more room to think;

For all the Day behind is Noise and Drink.

Thus Life rolls on, but not without Regret,

Whene'er at Morning in some cool Retreat

I walk alone: — 'Tis then in Thought I view

Some Sage of old; 'tis then I think of You:

L 1

Whose

Whose Breast no Tyrant Passions ever seize,
 No Pulse that riots, Blood that disobeys,
 Who follow but where Judgment points the Way,
 And whom too busy Sense ne'er led astray.
 Not that you Joys with Moderation shun,
 You taste all Pleasures, but indulge in none.
 Fir'd by this Image, I resolve anew :
 'Tis Reason calls, and Peace and Joy's in view.
 How blest'd a Change ! A long Adieu to Sense :
 Oh shield me, Sapience ! Virtue's Reign, commence !
 Alas, how short a Reign ! — The Walk is o'er,
 The Dinner waits, and Friends some half a Score.
 At first to Virtue firm, the Glass I fly,
 'Till some fly Sot, — “ Not drink the Family ! ”
 Thus Gratitude is made to plead for Sin ;
 My trait'rous Breast a Party forms within :
 And, Inclination brib'd, we never want
 Excuse — “ 'Tis hot, and walking makes one faint.”
 Now Sense gets Strength ; my bright Resolves decay,
 Like Stars that melt at the Approach of Day :
 Thought dies ; and ev'n at last your Image fades away.
 My Head grows warm ; all Reason I despise :
 “ To-day be happy, and To-morrow wise.”
 Betray'd so oft, I'm half persuaded now,
 Surely to fail, the first Step is to vow.

The Country lately ! 'twas my Wish : oh there !
 Gardens, Diversions, Friends, Relations, Air.
 For *London* now, dear *London*, how I burn !
 I must be happy, sure, when I return.
 Whoever hopes true Happiness to see,
 Expects what never was, nor e'er will be :
 The nearest Ease, since we must suffer still,
 Are they, who dare be patient under Ill.

Whilom a Fool saw where a Fiddle lay ;
 And after poring round it, 'gan to play :
 Above, below, across, all ways he tries ;
 He tries in vain, 'tis Discord all, and Noise :
 Fretting he threw it by : then thus the Lout ;
 " There's Musick in it, could I fetch it out."
 If Life does not its Harmony impart,
 We want not Instruments, but have not Art.
 'Tis endless to defer our Hopes of Ease,
 Till Crosses end, and Disappointments cease.
 The Sage is happy, not that all goes right,
 His Cattle feel no Rot, his Corn no Blight ;
 The Mind for Ease is fitted to the Wife,
 Not so the Fool's : — 'Tis here the Difference lies ;
 Their Prospect is the same, but various are their Eyes.

}

To Miss MARIA COOKE,

On receiving from her a Present of a black Ribbon for the Neck.

SO black a Favour from a Hand so fair,
 Not garter'd Knights a nobler Ensign wear :
 Kings proud to be your Slaves this Collar choose,
 And Libertines embrace the glorious Noose ;
 Which, when around my Neck I gently twine,
 I think how closely I could cling to thine.
 Enclos'd in this, I breathe more fragrant Air,
 And plume and flutter in the silken Snare.
 Change, change the Circle fill'd with Magic Charms
 Your Fingers wrought, for that within your Arms ;
 And let this Foil your brighter Beauties show,
 Join Neck to Neck, and Ebony to Snow :
 'Tis Cruelty too well disguis'd by Art,
 To guard my Throat, yet strike me to the Heart.

Some ALTERATIONS of Buchanan's famous EPIGRAM, propos'd by Dr. ATTERBURY, and sent by that Prelate in a Letter written the very Day before he died, to the late Lord Marshal.

The EPIGRAM itself.

Nympha, Caledoniæ quæ nunc feliciter oræ
 Miſſa per innumeros ſceptra tueris avos:
 Quæ famam antevenis, meritis; virtutibus, annos;
 Sexum, animis; morum nobilitate, genus:
 Accipe (ſed facilis) * cultu donata Latino
 Carmina, fatidici nobile regis opus.
 Illa quidem, Cyrrhâ procul & Permeſſide lymphâ,
 Pene ſub Arctoï fidere nata poli.
 †Non tamen auſus eram male natum exponere foetum;
 Ne mihi diſpliceant, quæ placuere tibi:
 Sed quod ab authoris genio ſperare nequibant;
 Debebunt genio forſitan illa tuo.

ALTERATIONS.

* Cytharæ ſociata Latinæ.

† At ſi culta parum, ſi ſint incondita, noſtri
 Scilicet ingenii eſt, non ea culpa ſoli:
 Poſſe etiam hic naſci quæ ſunt pulcherrima, ſpondet
 E vultu & genio Scotica terra tuo.

EPIGRAM.

EVERY Woman's made of Glaſs,
 Then beware of fooliſh Freaks;
 When ſhe's perfect, he's an Aſs
 That's for trying if ſhe breaks.

Take

Take good Counsel, and be tender
How you use such brittle Ware;
When she's broke, no Art can mend her;
Crack'd, no Solder can repair.

LITERARY MEMOIRS.

Discourses concerning the Truth of the Christian Religion. By JOHN JORTIN, M. A. Octavo. Pages 251, besides the Preface.

THIS Volume consists of seven Discourses on particular Heads, relative to the general Truth and Importance of the Christian Revelation. The learned Author, some Years ago, publish'd four Sermons on the same Subject; two of which, (on the Prejudices of the *Jews* and *Gentiles* against the Gospel, and on the Testimony of *John* the Baptist) contain'd the Substance of what is here advanc'd on the same Articles; tho' without many Improvements and Illustrations which the Author has now added on a Review of the Argument. In his Preface he modestly apologizes for his Undertaking, after so many learned and excellent Writers have labour'd in the same Cause. But as some of these are forgot, and many grown scarce; as different Habits of thinking affect, some one Mind, and some another (like musical Chords, that being struck bring Sounds from their Unisons) and as meer Industry may sometimes be more useful, even than Eloquence and Invention; on these Accounts our Author claims his Reader's Indulgence. "If, amidst some Imperfections, an Argument, which is not new, be set in a new Light; if an Objection be remov'd, if a Sentiment be so express'd as to leave a good Effect upon the Mind; if an ingenious or useful, or remarkable Passage, not commonly known, be produc'd from an ancient Writer; if somewhat be suggested worthy of Consideration, and the Reader be put upon thinking, and the Author perform the humble Office of an Index which points out the Roads to the Passenger; the Work ought not to be treated with Contempt."

Our Author in his first Discourse treats of the Prejudices of the *Jews* and *Gentiles*. On the first View, it appears surprizing
how

how they could reject such a Strength of Evidence as accompanied the Promulgation of the Gospel : but if we attend, we shall find Prejudices in them both, which will sufficiently account for their Unbelief. One great Cause of this Unbelief among the *Jews* in general, was their Wickedness ; which was monstrously open, popular and excessive ; and the natural Effect of which, is to perplex the Judgment and darken the Apprehension. They also were offended at *Christ*, that he was not supported by, and did not seek to obtain the Favour of the public Doctors, the Men of most Learning and Authority amongst them : but tho' this Attachment to publickly receiv'd Authority, is just in Matters of doubtful Speculation, yet where one Man's Reason can judge as perfectly as another's (which was the Case in our Saviour's Mission) there it is nothing less than an absolute renouncing all Use of Reason. The *Jews* were also offended at *Christ*, because he was not supported by temporal Power ; and several national Prejudices concurr'd to strengthen this general one : for, first, their Law contain'd Promises of temporal Happiness to the obedient ; they therefore look'd on Adversity as a Mark of divine Displeasure. But here they should have consider'd, that in the latter Times, especially of their State, these extraordinary Successes of good and great Men had been less frequent, and many pious Persons had been unhappy in this World : Secondly, they conceiv'd of the *Messias* as a powerful Prince, who should overcome their Enemies and protect them in Peace and Prosperity ; but they might also have learned from the Prophets, that he was to be a Man of Sorrows and acquainted with Grief. Another Prejudice against him was, that he did not observe the Sabbath in their superstitious Way ; but here he did no more than several of their greatest Men, *Joshua*, *Elijah*, and *Samuel*, had done before him. They were also offended, because he did not live in a more reserv'd Manner, but convers'd with low People ; because he had dwelt in *Galilee*, from whence they suppos'd no Prophet could ever come ; because he intimated that his Person was more sacred and divine than they imagin'd, which they accounted Blasphemy ; because he made true Religion altogether spiritual, whereas they conceiv'd it as made up of Rites and Ceremonies ; because he represented their Law as a temporary Institution approaching to its End, whereas they suppos'd it everlasting and of immutable Obligation ; because he taught that *John* the Baptist, tho' inferior to himself, was yet a Prophet greater than *Moses*, whom they accounted the greatest of all Prophets ; because he condemn'd not only evil Actions,

tions, but evil Inclinations and Thoughts, which they thought harmless till they were put in Execution ; because he threaten'd dreadful Punishments to impenitent Sinners, whereas they suppos'd that no *Jew*, however wicked, could be depriv'd of future Happiness, unless he was guilty of Idolatry, Apostacy, or some few other Crimes which they specified ; because he gave them no Hopes that they should subdue their Enemies and become a free and independent Nation ; because he call'd them to Sufferings and Persecution ; because he forbade the Use of Polygamy and Divorce ; and lastly, because his Morality was so strict and severe, that no Man, they thought, could possibly practise it. Besides all these Prejudices, the Chief Priests, Scribes and Pharisees had particular Motives to reject the Gospel. They hated *Christ*, because he so openly expos'd their Vices ; and with this Resentment, Self-interest also join'd Forces against him ; since his Preaching and Mission necessarily tended to lessen their Authority. And this Opposition they continued for the same Reason, when, after his Resurrection, the Apostles continued to propagate his Doctrines. The modern *Jews* urge it as an Argument against Christianity, that had it been attended with the Evidence which we suppose, their Ancestors could not have oppos'd it in this obstinate Manner : but their Arguments would prove too much ; it would prove that *Moses* wrought no Miracles, that many of the ancient Prophets were false Prophets ; for these they frequently and virulently oppos'd.

Our Author now proceeds to enumerate the Prejudices of the *Gentiles* against the Gospel : These were many of them in common with the *Jews* ; but some were peculiar to the *Gentiles*. Of these we may reckon it one of the Chief, that they could not conceive that any Man of our Saviour's low Fortune and ignominious End could be vested with so high a Character, or sent to accomplish such important Ends ; not considering, that his Achievements were more noble and conspicuous because of his low Condition ; much more conspicuous, and a much stronger Proof of Divine Power, than if he had appeared with external Splendour, at the Head of an Army, to conquer and give Laws. The *Gentiles* also, of Course, hated a Religion so severe upon their Vices, and delivered by illiterate, obscure Men. They thought that the Learned might think and dispute, as they saw fit, about Religion, provided they conformed to the Religion of their Country : They thought that God did not require all Nations to be of the same Religion, but was well pleased with a Variety of Rites ;

Rites; and consequently, they esteemed Religious Piety as a Thing in itself of small Moment, and had no Notion of refusing to comply with establish'd Rites from a Principle of Conscience. The Emperors in particular, and the Men in Authority, were most bitter Enemies to *Christians*; some from their habitual Wickedness and Cruelty; others, of a more virtuous Character, from their inveterate Opinions; from Misinformation; from an ill-judged Adherence to the *Roman Laws*, which forbad the Introduction of any new Religion without the Leave of the Magistrate; and from a Dislike of the clandestine Meetings of *Christians*, as giving an Opportunity to Cabals and Conspiracies: On these Accounts, some of the best Emperors persecuted *Christianity*; tho' it must be own'd that, allowing for their political Prejudices, they did it not in the most violent or bloody Manner. The *Gentiles* had also a particular Disposition of Mind, which necessarily keeps Men in Ignorance and Error, namely, an Indifference about Religion and Religious Truths in general. They long confounded the *Christians* with the *Jews*, and transferr'd their bad Opinion of one to the other. They confounded Heretics and true Believers, and suppos'd all the latter to participate of the Vices for which some of the former were justly infamous. They slighted the *Christian* Religion for its Novelty; they despis'd the Plainness of the New Testament Stile; they complain'd of the implicit Assent which it demanded, without argumentatively proving it's Doctrines; which in a Legislator, who, like our Saviour, had established his Authority by Miracles, would have been absurd; they thought it unreasonable, that the Gospel requir'd an open Profession before Men; and lastly, they disliked it as an unsociable domineering Religion, which condemn'd all other Religions as impious and detestable. Such were the Prejudices of the *Jews* and *Gentiles*, which made so many of them unwilling and unfit to receive the *Christian* Religion.

The second Discourse is on the Propagation of the Gospel: in which our Author first considers the Proofs which may be drawn from the Circumstances of that Propagation to establish the Truth of *Christianity*. These are as follows; the Conversion of the *Gentiles* consider'd as a Completion of several Prophecies; the Profession which the Apostles made of their Power to work Miracles in Confirmation of their Mission, and which render'd Miracles necessary to their Success; the Difficulties which they surmounted in converting, not one Nation, but great Part of the known World; and that too not barely to a Change or Improvement in some of their old
Opi-

Opinions, but to an entire Religion radically and fundamentally new; the mean Circumstances and slender natural Talents of the Apostles who overcame those Difficulties, and the numerous Calumnies under which they labour'd; the great and extensive Variety of Characters, Fortunes, and Understandings which the Gospel reduced to Obedience; the Severity of the Gospel against many Vices which its Converts had before been indulg'd in without Fear or Censure; the Conversion of many Men habituated to Vice; lastly, the unprosperous, unsecure, and painful Condition which every Convert must knowingly submit to, and that too not for meer Opinions, but in Behalf of positive and determin'd Facts. Our Author then proceeds to the Advantages which *Christianity* had to recommend it. These were as follows; the Accomplishment of Prophecies concerning it, and the Miracles wrought by its Teachers; the Conformity between the Moral and Theological Doctrines of the Gospel and that of the best Pagan Philosophers; the Number of Heathen Proselytes to the natural Theology of the *Jews*; the great Importance of its Doctrine concerning a future State; the amiable Character of the Apostles and primitive Christians; and the worthy Representation of the united Justice and Clemency of God, which the general Scheme of the *Christian* Revelation exhibits.

In the third Discourse our Author treats of the Kingdom of *Christ*: This is commonly supposed to have begun at his Ascension; but many Circumstances in the Evangelical History shew that, at his Birth he was invested with, and in his Life-time frequently laid Claim to that Regal Character, under which the old Prophets describ'd the *Messias*. This Divine Kingdom of our Saviour, differ'd from all earthly Kingdoms in many Particulars: For it was not temporal; it did not consist in external Power, nor was it supported by external Rewards or Punishments: It was to be universal in a true Sense; not confin'd to a few States, like those universal Monarchies falsely so called, but to extend over all Nations: It was to be a Kingdom of Righteousness and Piety, establish'd without War or Bloodshed, and reconciling the human Mind to Peace and Brotherly Love; which in a great Measure we find it has done, when we compare the present State of Civil Society with that of ancient Paganism, notwithstanding all the public and private Disorders of modern Christians: And lastly, *Christ* was to be a Conqueror and a prosperous King, subduing all his Enemies, and establishing his Kingdom in the Face of all Opposition; which has been accordingly fulfil'd.

fill'd in spite of *Jewish* Obstinacy, and of *Roman* Cruelty, Artifice and Power. Our Author then shews, by what Conduct we shall best be able to evidence our Submission to this Kingdom, and to promote its Enlargement, according to the Taste and Morals of the New Testament.

The fourth Subject of Inquiry, is concerning the Fitness of the Time when *Christ* came into the World. Our Author acknowledges that the Scriptures say little upon this Head, and only professes to offer some probable Conjectures. Our Saviour did not make his Appearance till a long Series of Promises had prepared all Mankind to expect him; and this Expectation we find remarkably among the *Jews*, in *Herod* himself, among the *Samaritans*, and even among the *Romans* about this Time. He came when the *Jews* very greatly wanted an Instructor, because of the long Interval during which they had seen no Prophet or Divine Teacher, as of old; and in two Points especially, they stood in great Need of Information, first concerning the true Nature of the Ceremonial Law, by their Ignorance of which, their Notions of Religion were very absurd, and their Prejudices against the *Gentiles* very inhuman; and secondly, concerning the Certainty of a future State, of which they had but very loose and wavering Opinions. The Fitness of Time when *Christ* appear'd, is also proved by the Degeneracy of Morals among the *Gentiles* at that Time, which put them in great Need of a powerful Reformer, while their Knowledge, which was then more general and enlarged than it had been, enabled them better to judge of Evidence and Truth. At this Time also, the Insufficiency of the *Jewish* Religion, of Natural Religion, of ancient Tradition, and of Philosophy had fully appeared. And lastly, at this Time, the most civiliz'd and populous Parts of *Europe* and *Asia* were under one Government, the Times were more quiet and happy than they had been, Commerce flourish'd, and Travelling was easy: And this State of Things contributed much to the speedy Propagation of the Gospel. The Testimony of *John the Baptist* is in the next Place considered, which our Author shews to have been full and express, and proves from his intellectual and moral Character to have been unexceptionable: After which he answers some plausible Objections which have been urg'd against it.

In the sixth Discourse, we have a Number of very judicious Observations relating to the Truth, Importance and Authority of the Scriptures of the New Testament: As, that they were all written by the Apostles or their Companions; that

that in every single Book of the New Testament, may be found the main Parts of the *Christian* Religion, enough, at least, to establish its Truth; that these Books have descended to us, uncorrupted in any Thing material; that their Authenticity and Truth is invincibly established by the good Character of their Authors, by their Disinterestedness and Sufferings in the Cause of the Gospel; that their internal Evidence, or Proofs of their Authenticity which they carry within themselves, in the Doctrines which they teach, and in the Simplicity with which they are compos'd, are as great as ever attended any Book; and lastly, that tho' we suppose no extraordinary Inspiration, or Divine Assistance, to have been afforded to the Writers of Scripture, except in the prophetic Parts, yet that still they would have sufficient Evidence to prove the Truth of Christianity in general. In this Discourse we have many very ingenious Observations on the Philosophical Character of *Christ*, or on the Manner and Conduct of his Moral Instructions. The last Discourse considers the Gospel as it is Grace and Truth, or with respect to its Theological and Moral Doctrines; where our Author shews how much it has, in these Particulars, improv'd the State of Human Knowledge, and of Human Society.

The Author writes with great Learning, to which his good Sense and Candour are at least equal. His Stile is so extremely concise, that unless his own Words were always to be transcrib'd, it is very difficult to do Justice to his Arguments.

REFLECTIONS upon CHURCH GOVERNMENT:

Or, An Enquiry into the Nature and Extent of the several Powers belonging to the Church as a Religious Society, both before and after its Union with the State, containing 527 Pages in Octavo.

THE Book consists of two Parts; the first containing five, the other two, Sections. In the first Section the Author shews by a Series of Deductions, drawn from plain, undisputed Principles of Reason, the absolute Necessity of the Belief of a governing Principle at the Head of the Whole, to Man's present State of Being here; or, in other Words, that there could be no Possibility of Mens subsisting long together without the Influence of Religion: And he there takes notice of, and refutes an Objection made against this Necessity; which

which is, that human Laws, rightly made, and duly executed, will, of themselves, fitly enough supply the Place of Religion.

The second Section shews the Truth, as the first did the Usefulness of Religion to the temporal Interests of Mankind. In this Section the Author proves the Reality of Religion; or, that it has a Being founded in the Nature of Man, and consequently resulting from the Relation he stands in to all such Things with which his own Existence has a necessary Connection and Dependence.—In the third Section the Author explains with great Perspicuity, and Strength of Argument, the common Nature of a Church, and shews the End for which it was originally founded. And from this general Idea he deduces, in one uniform Method, the several Powers, Rights, &c. belonging to her as a Religious Society; all which, and none but which, she can legitimately use or exercise. The not attending to which real Characters or Properties of a Church, he observes, has been the sole Cause of all that Embarrassment and Confusion which from Age to Age hath embroil'd this Subject in so many Perplexities, and led Men into such a Labyrinth of Errors, as they could never rightly extricate themselves out of again. He takes Notice, how it has been the usual Way with most Writers, in their Disquisitions on the Nature, Extent, and Obligation of Church Government, to enumerate the several Powers the Church stood possessed of at such and such Periods of Time; and what General Councils were held in this or that Prince's Reign, and for what Purpose, without ever enquiring whether the Church was rightfully possessed of, and consequently could lawfully exercise such sorts of Power as those, or not; which was the main Point wanting to be settled, and finally adjusted in the Subject under Consideration. The Enquiry, he humbly conceives, ought not be about the *Fact*, but the *Right*; not what Powers the Church enjoy'd at any one or the other Age of the World, but what Powers, as a Religious Society she was vested with, and which flow'd from the common Nature of a Church. — By what has been demonstrated in the second and third Sections, the Author observes, that if there be a Deity, then these Truths follow by natural Consequence: That he must be worshipped publicly as well as privately, and that certain Times, Places, and Persons be set apart for the more orderly and regular Performance of this Duty: And a Number of Men meeting together under those Circumstances is what constitutes a Church.— That this Church hath a Right of prescribing a publick Formulary of Faith to be professed
by

by each Religionist.—Of appointing methods of Proceeding against Delinquents.—Of making such Laws and Constitutions, such Rites and Ceremonies, as are necessary for the Government of her Members, and conducting the Affairs of Religion in the best Manner possible, or so as to attain all those valuable Purposes, for which Men enter into such Religious Associations; and that this Power in the Church, which is styl'd its Legislative Power, resides both in Clergy and Laity; but the Executive solely in the former.—A Right of creating her own Officers, the Exercise of which is limited to her Governors.—A Right of appointing her own Form of Government.—A Right of casting out of her Society all disorderly, immoral, and refractory Members.—Of obliging her Officers to subscribe before she admits them into her Ministry.—Of subsisting those Officers upon the Contributions of the Laity.—Of holding Visitations for the Exercise of Church Discipline.—From all which it will follow, that Religion necessarily, and of itself, constitutes a Society in the strictest and most proper Acceptation of the Word.

The next Section begins with explaining the general Nature of Society, Civil and Religious; the Ends of their Institution; and the proper Powers, Duties, &c. belonging to each; and from those Natures and Ends, he shews, they must be essentially distinct. From whence he goes on to prove the natural Independency of one upon the other. And from their Independance he deduces the Freedom and Supremacy of each; and from their having distinct Ends and Pursuits, he proves, that in the legitimate Administration of their respective Powers, their Governments could not possibly have injuriously affected one another; but that in the abusive Exercise of those Powers, their Administration might, and actually did (and for the fatal Propensity in each to this Abuse, the Author observes, we need only appeal to the common History of Nations) highly prejudice one another. From whence arises the Necessity of some sort of Composition and Agreement commencing betwixt them. He then takes Notice what the fundamental Motive of the Church's seeking an Union with the State was, and what the Reason of the State's accepting such an Offer or Proposal: What Rights, Powers, &c. she, in consequence of the Convention resign'd over to the Civil Power, with the Reserves she made in her own Favour, and what Advantages of Concessions, she had in return from the State; one of the most material of which was a Test-Law, that might defend her against all the Attacks of such other Religious Societies as existed in the State.

Having

Having treated largely in the fourth Section of the Nature and End of the Convention betwixt Church and State, and of the Motives leading on to it, the Author then proceeds to say a few Words concerning Ecclesiastical Courts, and for what End they were first erected; describes their several Powers, and offers a Reason why Ecclesiasticks ought to be entrusted with the Exercise of them preferably to any other Set of Men. From the Account given of these Courts, he infers, First, That they must be of the State's own erecting; Secondly, That when the State conferred on them a Temporal Jurisdiction, it intended that this Power should be employed in the Service of Civil Society, and in its Service only. Thirdly, That they are called Ecclesiastical Courts, not so much because the Powers belonging to them are of an Ecclesiastical Nature, or to be exercised for Ecclesiastical Ends, or derived from an Ecclesiastical Fountain; but because the Exercise of them is limited to Ecclesiastical Persons; and in no other Sense can they with Propriety be called Ecclesiastical. With a Remark upon the Injustice of Commutations, because of their Inefficacy to answer the Ends of Penance, our Author ends his first Part.

The second Part (including two Sections) opens with an Enquiry into the Design of Revelation in General, and the peculiar Seasonableness of it at those particular Times in which it was communicated; explains the Origin of Sacrifices, and removes the Objection which supposes them to arise from human Appointment only; assigns a Reason for the first Introduction, and the gradual After-Increase of Idolatry. He there shews how the Means by which Religion was carried on among the *Jews*, and the Sense and Spirit of it preserv'd active and vigorous in their Minds, falls in with the general Doctrine of a Church, as laid down and demonstrated in the foregoing Sections. For here, says he, is a Church, with all its several Rites and Ceremonies drawn out and exhibited to the open View of all its Members, with a Ministry constituted to have the Cognizance of Matters of Religion, and to perform all the publick Offices of it; who have their Maintenance, with all their various other Dues, prescribed and marked out by God himself, the better to prevent the Cares and Business of this World, to enjoy the good Things of it, diverting them from their attendance on his Service; entrusted with a Power of excommunicating all disobedient, refractory Members; acting and governing by certain stated Rules and Methods of Proceedings, and all this in a most regular and orderly Manner.

I shall pass over the many curious Remarks, and useful Observations, the Author makes on various interesting Points which occur in the New Testament, and conclude with informing the Reader, that our Author closes his second Section, and with it the second Part of this Work, with taking Notice, that the Description of the *Jewish* and *Christian* Church, with their several Marks and Characters, as given in the Old and New Testament, is entirely conformable to the general Idea of a Church, as explained and illustrated in Part the First.

HISTORICAL MEMOIRS.

The History, Constitution, and Interests of Sweden.

THE Kingdom of *Sweden* made so great a Figure during all the last, and at the Beginning of the present Century, that who ever pretends to give a View of the political Interests of *Europe* or the *North*, must be particularly careful to state the Concerns of this Kingdom clearly. There is no need, however, to go higher in this respect than *Gustavus Adolphus*, who ascended the Throne of *Sweden* in 1611. He was a Prince of great Abilities, which manifested themselves so clearly, that the States thought fit to give him the entire Administration of Affairs soon after his Accession, tho' he was then but eighteen. He found the Kingdom the Lowest and Weakest, as he left it the Greatest and most Powerful, in the North. He had two Wars upon his Hands in the earliest Part of his Reign, and he ended them both with great Prudence; for perceiving that the Forces of his Kingdom were not at all proportioned to its Occasions, he very wisely purchased a Peace with *Denmark* at the Expence of one Million of Crowns, which he very honestly paid when his Affairs were mended, and when, if he had been so inclined, he wanted not plausible Pretences for refusing to comply with that Treaty. He recovered by this Means those Fortresses which the *Danes* had taken, and laying hold of this favourable Opportunity, he turned his Arms against the *Russians*, from whom he took great part of *Livonia*, *Ingermania*, and the City of *Kexholm*, the Possession of which he secured by a Treaty concluded under the Mediation of *Great Britain*. He then turn'd his Arms against the *Poles*, with whom he maintained a long War, which proved very advantageous to *Sweden*, and procured for her the remaining Part of *Livonia*,

Livonia, and the Important City of *Riga*. In this War the *Poles* were assisted by the Emperor, which gave sufficient Provocation to *Gustavus* to declare himself against the House of *Austria*, the Power of which was then formidable to all *Europe*, and which nevertheless he broke in a very short space of Time, and with very small Force. He was called into *Germany* by the Protestants, and on the 24th of *June* 1630, he landed at the Mouth of the *Oder* with an Army which consisted only of sixteen Troops of Horse, and ninety two Companies of Foot, making in all but eight Thousand Men. He soon made himself master of *Stetin*, and a great part of *Pomerania*; upon which all the Protestants in *Germany* declared for him, and in the beginning of the succeeding Year he concluded a Treaty with the Crown of *France*. King *Gustavus* soon after took the City of *Frankfort* upon the *Oder*, and sent his Deputies to the General Assembly of the Protestants at *Leipsick*, where they soon discovered that the Elector of *Brandenburgh* was dissident, and the Elector of *Saxony* jealous of the King their Master. *Gustavus* being determined to finish what he had so happily begun, forced the former to put into his Hands such Places as were necessary to secure him a Retreat, and left the latter to be distressed by the *Imperialists*, till he was constrained to call him to his Assistance, which on *Sept. 7*, 1631, produced the glorious Battle of *Leipsick*, in which he routed the famous Count *Tilly* who commanded 40,000 old Troops, killing 7,600 upon the Spot, making 5,000 Prisoners, and taking above an Hundred Colours and Standards. After this he carried the War into *Franconia*, and leaving there a part of his Army, he with the rest marched into *Bavaria*, where in the Passage of the *Lech* Count *Tilly* was killed with a Cannon-Shot: After which the King drove the *Imperialists* out of all the open Country, and made himself Master of *Munich*. He not long after attacked Count *Wallestein* in his Intrenchments, but was repulsed with loss. He however continued his Conquests after this, till the Elector of *Saxony* called him again to his Assistance, which that Monarch did not refuse, tho' it was entirely owing to his fluctuating Conduct that the War had not been ended long before. On his advancing towards the *Imperialists*, the King sent Orders to Prince *George* of *Lunenburgh* to join him with the Forces under his Command; but being informed that the *Imperial* General had detached Count *Pappenheim* with several Thousand Men, he resolved to attack him without waiting for the Duke of *Lunenburgh*; which he accordingly did in the Plain of *Lutzen*, on the 16th of *Nov.* 1632; in which Battle the

the *Swedish* Foot having routed the *Imperialists*, and seized their Cannon, the King thinking the Horse did not advance fast enough to the Pursuit, put himself before them in passing a small River, on the other Side of which he was found dead, having his Arm broke by one Musket-Shot, and another entering his Back, had passed through his Body. There were great Suspicions of Treachery in this case, some imputing it to Persons hired by Cardinal *Richlieu*, but *Puffendorf* fixes it expressly upon the Duke of *Saxe-Lawenburgh*. However it was, the King's Death was soon known, which instead of abating, heightened the Courage of the *Swedes* into Fury, so that when Count *Pappenheim* returned with his Detachment, and rallied the *Imperialists*; they again attack'd, and again defeated them. Thus fell this Great Conqueror in the Arms of Victory; and it was very remarkable, that his Death was as grateful to his Allies, as to his Enemies; but his Courage, Virtue and Fortune, having raised him to the highest Pitch of Greatness and Glory, his Memory will be always revered by such as are well-affected to the Protestant Religion and the Liberties of *Germany*, both which he saved from Destruction.

As *Gustavus Adolphus* extended the Dominions, and raised the Reputation of *Sweden* Abroad, so he likewise acted the Part of a Legislator at Home, and reduced the Constitution of his Country into Order, which he would certainly have improved if he had lived to return into his own Dominions. In Virtue, however, of his Regulations, the Crown, which was before intailed only on the Male Line, descended to his Daughter *Christina*, a Child of six Years old, which Minority, tho' it seemed to threaten the Ruin, proved, in reality, the great Security of *Sweden*; for the King of *Denmark* and the Elector of *Brandenbourg* remained firm to the Engagements into which they had entered with *Gustavus*, and the rest of the Allies became less apprehensive of the Power of that Crown, than they had been in the Life-time of the King. The Chancellor *Axel Oxenstiern*, to whom the whole Management of Affairs in *Germany* was committed, made so right a use of these favourable Circumstances, and managed all Things so wisely and so well, that at the close of the War, which lasted several Years, the *Swedes* were possessed of above one Hundred fortified Places, and had an Army on foot of upwards of an Hundred Thousand Men, which enabled them so effectually to maintain their Pretensions, that on the Conclusion of the Peace of *Munster*, they had the Country of *Pomerania*, with the Duchies of *Bremen* and *Verden*, the City of *Wismar*, a Vote in the Diets of the Empire and Circle of *Lower Saxony*; together with a

Million of Crowns in ready Money, as a Satisfaction for their Services. As the War was glorious to the Arms, so the Peace was no less honourable to the Counsels of *Sweden*, and the young Queen *Christina* was esteemed and courted by all the Powers of *Europe*. She had a great deal of Learning, and a very extensive Capacity; but with these great Qualities, there was a Mixture of many Defects. Her Subjects would willingly have seen her married to her Cousin Prince *Charles Gustavus*; to which, however, neither she nor that Prince were inclined, and therefore she very wisely chose to content all Parties, by resigning to him the Crown, which she did in an Assembly of the States, held at *Upsal* in the latter End of *May*, 1654, reserving only a Pension to herself for the Support of her Dignity; and having embraced the Popish Religion, she retired to *Rome*, where she lived with great Magnificence to the Time of her Decease, which happened *April 9*, 1689.

Charles Gustavus, or *Charles X.* of *Sweden*, who ascended the Throne by the Abdication of Queen *Christina*, was the Son of *John Casimir* Prince Palatine of the *Rhine*, and *Catharine* of *Sweden*, Daughter of *Charles IX.* and Sister to *Gustavus Adolphus* Queen *Christina*'s Father. He found the Affairs of his Kingdom in a very indifferent Posture at his Accession; but he soon put them into so good a Condition, that the Year following he made War upon *Poland*, to revenge the Affront done to him in protesting against his Admission to the Crown. His Progress at first not only surprized *Poland*, but alarmed all *Europe*; for in three Months Time he had taken all *Prussia*, except *Dantzick*, a great Part of *Lithuania*, the Cities of *Warsaw*, *Cracow*, and other Places in the Greater and Lesser *Poland*; most of the People of these Provinces swearing Allegiance to him, as being deserted by King *Casimir*, who was fled into *Silesia*. But this Career of Prosperity did not long continue. The first Consternation being over, the *Poles* were as ready to fall from him, as they had been to embrace his Party. Besides the Emperor, *Muscovy* and *Holland* became his Enemies, as also *Denmark*, which gave the King of *Sweden* an honourable Occasion of quitting *Poland*, where he could not long have subsisted. Having therefore left his Brother Prince *Adolph* Governor of *Prussia*, he hasten'd to *Denmark*, which he soon reduced to a Necessity of begging Peace at the Price of the Provinces of *Schonen*, *Halland*, and *Bleaking*, which was concluded in the following Spring, but the War broke out again in few Months. In the following Summer, which was that of 1658, the King having conceived fresh Jealousies against the

the *Danes*, suddenly landed with his Army in the Island *Zeland*, and while General *Wrangel* besieged *Cronenburgh* at the Entrance of the *Sound*, he attack'd *Copenhagen*. These Sieges had very different Events; for *Cronenburgh* was soon taken, but the *Danes*, encourag'd by the Presence of their King in the Capital, made an obstinate Defence, which gave Time for the *Dutch* Fleet to come to their Relief; and the *Swedish* Navy being defeated, the King was forced to change his Siege into a Blockade, which continued all that Year, and the best Part of the next, in which the *Swedes* met with so many Misfortunes, that the King was forced to return Home in order to make the necessary Preparations for carrying on his Enterprize with Vigour in the Spring: but while he was intent on his Affairs he was surprized by a Fever, which soon carried him off. And at his Death, which happened on the 13th of *February*, 1660, he left his Son, who was but five Years old, engaged in a War against six of the greatest Powers in *Europe*. Such was the End of this great Monarch, whose Courage and Virtues had enabled him to make so great a Figure, as not only to maintain the Credit which the Crown of *Sweden* had acquired, but to carry it even higher than it had risen under his glorious Predecessor the famous *Gustavus Adolphus*.

Charles XI. was chiefly governed in his Minority by his Mother, who was Sister to the Duke of *Holstein*, a very wise and prudent Princess, who by the Advice of the principal Persons in the Kingdom, brought about a very advantageous Treaty of Peace, called from the Place where it was concluded, the Treaty of *Oliva*; by which the King of *Poland* renounced his Claim to the Crown of *Sweden*, and the Republick all her Rights to *Livonia*. The *Swedes* made Peace at the same Time with *Denmark*, and Things were kept in tolerable Order till towards the End of the King's Minority; when by a very unhappy Turn in his Counsels, he was engaged to take Part with *France* in that War which preceded the Peace of *Nimeguen*, in which he met with very indifferent Success, and lost a great Part of his Dominions in *Germany*; which however were restored to him by a separate Peace, concluded a little before the general Peace last mentioned, in which he acted as a Mediator. In 1680, being about twenty-five Years of Age, he thought fit to marry the Princess *Ulrica Eleanora*, Daughter to *Frederick III.* and Sister to *Christian V.* Kings of *Denmark*; and thence forward applied himself with greater Diligence to the Government of his Kingdom than any of his Predecessors, or

than any Prince of his Time. The first Effect of this, was his detaching himself entirely from the *French* Interest; which he looked upon as dangerous to his Authority, and not at all compensated by the Subsidies granted by that Crown. He next looked into and corrected all Abuses that had crept into the Civil Government, whilst the Kings of *Sweden* trusting all Things to their Ministers, had minded nothing but War: and looked particularly into Law-Suits, sitting himself in the Supreme Court, and dispatching there more Causes in seven Years than before had been decided in twenty. By this Means he gained the Love of his Subjects to such a Degree, that the States of the Kingdom consented at his Request to take away a great Part of the Power, which till then the Senate had enjoyed: and made afterwards such farther Alterations in the Government, as rendered the King as absolute as any Monarch in *Europe*. They enabled him likewise to reunite to the Crown such Estates as had been granted from it, and to pay off the publick Debts, by raising the Value of the Coin. They settled the Militia also in such a Manner that he had always seventeen Thousand Horse, and forty-three Thousand Foot kept up at the Expence of his Subjects. Besides all this, they granted him large Sums of Money which occasioned heavy Taxes; but such was his Conduct, that the People being satisfied that all they gave was either laid out, or laid up for their Service, they thought they could never do too much for him; and indeed his Reign is the strongest Proof, that the surest Way for a Prince to make his Will the Law, is to govern by Law. He was remarkably addicted to the Religion of his Country, and not only strict in his Morals, but severe; and tho' not Uxorious, yet his Chastity was never suspected. He humbled his Nobility, but was very obsequious to the Clergy, kind to the Citizens, and very tender of the common People. He took a proper Care of Foreign Affairs, though he avoided making War; but he did not suffer his Love for Peace so far to influence him, as to allow any of his Neighbours to prejudice either the Crown of *Sweden* or her Allies; for when the King of *Denmark* seized the Duke of *Holstein's* Dominions, he without Delay interposed and began to make such Preparations for doing Right to that Prince, as produced the Treaty of *Altena*, which was signed on the 10th of *June*, 1689, by which the Duke was restored to his Dominions. After this he entered into a close Alliance with the *Danes* for preserving the Peace of the North, and in the first general War against *France* he lent the *Dutch* six Thousand Men, and offered the Emperor as
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many more, yet without declaring War against *Lewis XIV.* who was so well satisfied with his Behaviour, or rather was so much afraid of him, that he forbid all *French Privateers* meddling with *Swedish Ships*; and thus by a steady and prudent Management he supported his own Power at Home, and maintain'd the Credit of the Crown of *Sweden* Abroad to the Time of his Decease, which happen'd on the 5th of *April*, 1697, at the Age of forty-two. He left behind him three Children; viz. *Hedwig-Sophia-Eleanora*, who espoused the Duke of *Holstein Gottorp*, *Ulrica Eleanora*, late Consort to the present King of *Sweden*, and his only surviving Son and Successor,

Charles XII. who in his Minority was governed by the same great Princess with whom the Affairs of the Kingdom were intrusted in that of his Father, I mean the Dowager of *Charles X.* who was to be assisted by five Senators till her Grandson came to the Age of 18. But the States thought fit to abridge that Term, and to declare him Major before he had reached 16; and in half a Year afterwards the general Peace of *Ryswick* was concluded under his Mediation. His Neighbours taking Advantage of his Youth, formed a Confederacy for attacking him on all sides, and this without the least Provocation. The Confederates were *Frederick IV.* King of *Denmark*, *Augustus II.* King of *Poland*, and the Czar *Peter the Great*, all of them esteemed the wisest Princes of their Time; but influenc'd in this by their Ambition and the Prospect they had of dividing amongst themselves the late Acquisitions of *Sweden*. *Charles* penetrated this Scheme, and as soon he saw the *English Fleet* in the *Baltick*, as Guarantees of the Treaty of *Altena*, he determined to begin with that Prince of the Confederates who broke with him first, and make him feel the whole Weight of his Power. Accordingly he landed an Army in *Zeland* and besieged *Copenhagen*, reducing in a very short Time the King of *Denmark* so low, that he was constrained to make Peace upon reasonable Terms, and desert the Confederacy, which Treaty was signed at *Travendahl*, Aug. 8. 1700. He the very same Year relieved *Narva* which was besieged by the Czar, and obtained on the 20th of *November* the most compleat Victory with the greatest Inequality of Forces that is recorded in modern History. He turned his victorious Arms next against the *Poles*, and forced them to depose King *Augustus*, and make Choice of a new King, which they did May 5th, 1704, in the Person of *Stanislaus Leszynski* Palatine of *Poznania*, and Son to Count *Leszynski* Great Treasurer of the Crown. He pushed this Resentment of his still farther,

farther, by following *Augustus* into his hereditary Dominions of *Saxony*, where he exhausted the Country by excessive Contributions, and imposed very hard Conditions on that Monarch himself, by the Treaty which was concluded at *Altranstadt*, a Village within two Miles of *Leipsick*. While the King of *Sweden* was in *Saxony* he took an Opportunity of shewing the Emperor *Joseph*, who then reigned, some Signs of Distaste at the Conduct which he had pursued, and obliged him to do Justice to his Protestant Subjects. We may truly affirm the Year 1708 was that in which the Glory of *Sweden* rose to its utmost Height. *Charles* had then the Balance of *Europe* in his Hand, and might have prescribed Terms to all its Powers, from the critical Situation of his own Affairs and theirs; but his own boundless Ambition, heated, perhaps, by the artful Praises of an *English* General, whose Eloquence was as victorious as his Sword, threw him very soon into a different Condition. For desirous of completing his Plan, towards which there wanted but one Stroke, he marched through the *Ukraine* into *Russia*, bent to drive the Czar out of his Territories, as he had forc'd the *Dane* to save his Capital by a Peace, and the *Poles* to depose the King who was his Enemy. This produced the famous Battle of *Pultowa*, which cost the *Swedes* 30,000 Men, and forced the King to take Shelter in *Turky* with a handful of People. This fatal Engagement happened on *June* 27th, 1709, and opened a Passage for the Enemies of this Crown to execute the Projects they had formed ten Years before, which was an Opportunity they none of them let slip. The King of *Denmark* once more declared War, and made a Descent upon *Schonen*; the King of *Poland* enter'd again into Possession of his Dominions; the *Russians* tore away the most valuable Part of the *Swedish* Territories on the *Baltick*; and tho' at first the Confederates kept some Measures in *Germany*, yet at last they attack'd and divided the *Swedish* Territories there; the *Prussians* got the better Part of *Pomerania*, and *Bremen* and *Verden* falling into the Hands of the *Danes*, they disposed of them to the Elector of *Hanover*. His *Swedish* Majesty return'd into his own Dominions in *Nov.* 1714, and very soon made his Enemies sensible of his Presence. He found his own Territories exhausted, his, and his Predecessors Conquests lost, and scarce any Friend or Ally left; yet he maintained his absolute Power over his own Subjects, and prosecuted the War with inflexible Resolution. He persisted in his former Notion of destroying or deposing every Prince with whom he was displeased. He meditated a Descent upon *Zeland* with a View once more to besiege *Copenhagen*, in which he failed;
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he engaged in some dark Designs for disturbing the Peace of *Great Britain*, which were discovered ; his last Attempt was an Invasion upon *Norway*, where he was shot before *Frederickshall*, on the 1st of *December* 1718, dying as he liv'd, ill treated, but unconquered.

Upon his Demise the States of *Sweden* declared his Sister the Princess *Ulrica Eleanora* Queen, and her Husband the Hereditary Prince of *Hesse Cassel* Generalissimo; for the War still continued. In 1720 that Prince having embraced the *Lutheran* Religion, was raised to the Throne of *Sweden*, and soon after Peace was made with all the Powers with whom *Sweden* had so long contended ; that with *Denmark* took place in *June* 1720 ; that with *Prussia* on the 11th of *January* 1721 ; that with the Czar was concluded at *Newstadt* in *Finland* on the 19th of *August* in the same Year. By these Treaties the *Swedes* recovered part of *Pomerania*, and the Town of *Wismar* : But the King of *Prussia* kept the Dutchy of *Stetin* ; the Dutchies of *Bremen* and *Verden* were left to *Hanover*, and the Czar kept in general all his Conquests. In 1729 the Kings of *Sweden* and *Poland* were reconciled. In consequence of these Steps the Face of Affairs in *Sweden* has been entirely changed, and from being one of the most absolute, it is become one of the most limited Crowns in *Europe* ; the Senate has recovered all its ancient Privileges, the States have resumed and even extended their Powers ; so that the King can do nothing of Consequence without their Approbation. While the Miseries of the late War were fresh in Remembrance, the *Swedes* continued firm to their new System, maintained a close Correspondence with *Russia*, remained on good Terms with all their Neighbours, and seemed very little disposed to risque any new Alterations in their Government by admitting the Claim which the Duke of *Holstein*, only Son to the Queen's eldest Sister kept up to the Succession ; they likewise entered into very strict Engagements with the Crown of *Great Britain*, and shewed a great Respect for the House of *Austria*, whence it was conceived, that all Things in the North would go on in this Channel ; and that nothing was to be feared from the Intrigues of *France* in that Nation, which had formerly had so strong an Influence on the Affairs of *Europe* in general. But those who knew the Disposition of the *Swedes* best, always foresaw, that any Alteration in the Power and Condition of their Neighbours would still produce extraordinary Effects amongst them ; and, in short, that this long Calm would be followed by a high Storm : and the Event has very fully proved that their Conjectures were but too well founded.

It was in 1738 that this great Change in the Sentiments of the *Swedes* began to discover itself. The Diet that assembled that Year, of which Count *Tessin* was chosen Marshal, soon appeared to be composed of Persons of very different Sentiments, who in a little Time, however, were distinguished into three Parties. The first and most vigorous were for reviving the old System, and for trying to recover, if possible, part of the Dominions yielded to *Russia*, and therefore they inclined to martial Measures; these were called *the Hats*. The Party directly opposite to them, declared absolutely for Peace, for the Maintainance of the present System, and for endeavouring to promote the domestick Welfare of the Nation: These were stiled *the Night-Caps*. The third Party was a kind of flying Squadron, who were for keeping in a middle Way, and were from thence denominated *the Hunting-Caps*. It was not very long before the first Party appeared to have a great Majority; but as it required Time to execute their Designs, the Diet, contrary to Custom, continued sitting Eleven Months, and before they rose, turned out five Senators that had been most concerned in renewing the Treaty with *Russia*. In 1739, a *French* Squadron of five Sail, commanded by the Marquis *D'Antin*, arrived in the *Baltick*, and anchored in the Road of *Stockholm*: With what View this Squadron came, has been rather guessed at than known; but there was one Circumstance attended it, which deserves particular Notice. The King of *Sweden* presented the Sword he wore at the Time the Marquis had his Audience of him to that Officer, with this extraordinary Compliment; *I give you this, Sir, with the greater Pleasure, because I am sure you will draw it on all Occasions for us, as I and my Subjects will draw ours for France*. Another Event happened in this Year, which likewise made much Noise; the States had taken care to discharge the Debts contracted by the late King *Charles XII.* in *Turky*, and had employed for that Purpose, as well as for some others perhaps of much greater Importance, one Major *Malcom Sainclair*, who in his Return was murdered by a *Russian* Officer near *Naumbourg* in *Silesia* on the 6th of *June*, and all his Papers taken from him, which contributed to heighten the Resentments of the *Swedes* against that Nation, notwithstanding the *Czarina* disowned in the most solemn Manner, her having any Concern in that Matter.

(To be continued.)

The END of NUMBER VII.